THE WINCHCOMB-Papers Reviewed.

Wherein are contained some Choice Notes

Concerning

The Government of the Church,
The Liturgy and Forms of Prayer.
The Ordination and Power of Ministers:
The Administration of the Sacrament, &
some other Questions of our time.

For the use of *Glocestershire.*

In Veritate & Charitate.

LONDON,
Printed, for Richard Royston at the Angel in Ivie-lane. 1657.

THE
WINCHCOMB-
Papers Reviewed.

Wherein are contained
some Choice Notes

Concerning

The Government of the Church,
The Liturgy and Forms of Prayer.
The Ordination and Power of Ministers.
The Administration of the Sacrament, &
some other Questions of our time.

For the use of Glocestershire.

In Veritate & Charitate.

LONDON,
Printed, for Richard Royston at the Angel in
Ivie-lane. 1657.

S. Augustinus de fide & oper.
c.5. tom.4. p.13.

Cum sive per negligentiam præpositorum, sive per aliquam excusabilem necessitatem, sive per occultas obreptiones, invenimus in ecclesia malos, quos ecclesiasticâ disciplinâ corrigere aut coërcere non possumus; tunc non ascendat in cor nostrum impia ac perniciosa præsumptio, quâ existimemus nos ab his esse separandos, ut peccatis eorum non inquinemur; atq; ita post nos trahere conemur, veluti mundos sanctosq; discipulos, ab unitatis compage, quasi à malorum consortio segregatos. Veniant in mentem illæ de scripturis similitudines & divina oracula, vel certissima exempla, quibus demonstratum & pronuntiatum est, malos in ecclesia permixtos bonis usque in finem seculi tempusq; judicii futuros; & nihil bonis in unitate ac participatione Sacramentorum, qui eorum factis non consenserint, obfuturos.

The Review.

THat which at first gave life to the following *Papers*, is the cause also why they are now *revived*: namely, the consideration of many evils done to the Church of *England*, by the over-busie actings of some men that stile themselves, *Pastors of Gathered Churches*; who, while they gather a few, scatter many. There is a short, but sad *complaint*, which I have lately seen, written in the name of many thousands of this *Country*, to this effect. 1 That 'in severall great Parishes, Market Towns 'and other, Ministers are placed, who own 'but a very few as Members of their 'Church, and preach judgement to the rest, 'and deprive them and their children of the 'Sacraments, and other Ministerial Offices '(yet receive the profits) and account them 'but as Heathens, except they will enter in-

'to their private Covenant. 2 That the 'said Preachers wander abroad with their 'Disciples after them, invade other men's pa'rishes, distract the people, and alienate 'their mindes from their lawful Pastors. '3 That they spread (under pretence of 'preaching Christ) very dangerous opini'ons against parish-Churches, and parish-'Ministers, and against that order and Go'verment that ought to be restored to the 'Church of God. 4 That the said preachers pretend to be the men, by whose favour or disfavour other Ministers must stand or fall: Whose Ordination they call 'Antichristian, and have a designe to plant their illiterate followers (whom they *exercise* to that end) in their places. These and the like grievances we hope Authority will in time redresse: In the mean time, it is the duty of Ministers that are left of the old stock, to teach the truth and warn the people of these errors: To which purpose the following Papers are not of no use. In the Review whereof we see the substance of them may be referred (chiefly) to these Heads.

Of { *Church Government.*
Publick Prayers.
The Ministry.
Communion. }

And of these we shall note something in relation to the printed Papers.

1. For *Church-Government* I cannot blame the *Respondent*, who had lived under the ~~form~~ *Cover* of Episcopacy, to own that ancient way. He denies it not to have been subject unto faults and errors by the miscarriage of persons employed; whose faults, if they shoud be charged likewise upon other Governments, no form, neither Civil nor Ecclesiastical, would be of any long continuance. I suppose it were *a good Reformation*, to make some amendment in the *Ecclesiastical Lawes* (as about the abilities required in persons to be Ordained, *&c.*) and to bring up the *practice* of the Church to the Laws. That Episcopacy is not to be cast off, we ~~the Ancients~~ *Ignatius* ~~and little reading in~~ are verily perswaded by ~~our~~ other, and by what we find in our own best Reformed Divines. No more need here be named but *Zanchy* from beyond sea, and Bishop *Davenant* at home (whose words you have in the Testimonies) Bishop *Davenant*

(a man worthily much esteemed by all parties) saith, *that among many Presbyters, that administer the Word and Sacraments in some one City, there was one by the Apostles themselves, set over the rest, and (indowed) with a certain singular dignity and power. And it is manifest, these Bishops thus established by the Apostles authority had their successors in the same Cities by a continual order.* And *Zanchy* saith, *That in the Protestant Churches are not wanting Bishops and Archbishops indeed and in effect: But the good Greek names being changed into bad Latin, they call them Superintendents and general Superintendents. And where these names are not, yet there are wont to be some prime men, who have almost all the Authority. And why should we contend about names, when we agree about the thing?* I will onely adde upon this first Head, what I hear is not displeasing to the Presbyterians, I wish it may not be to the Independents (*whose chief Argument from Mat. 18. for the power of the Congregation, is answered by considering, that matters seem to be referred to the people, because they passed at their assemblies, though under censure of Bishops and Presbyters.* See page 112.) Namely the judgment of that most Reverend and learned Primate, Dr. *Usher*, now with God; who in four Articles lately printed, hath reduced

duced Episcopacy to the form of Synodical Government. The summe is this, ' 1 That 'in every parish the Rector with the Church-'wardens note the scandalous and admonish 'them. 2. That they present the obstinate 'to the monthly rural Synod, consisting of 'the Rectors of that part assembled under the 'Suffragan there to be censured. 3. That 'the Acts of the monthly Synods be revised 'once or twice a year by the Diocesan Sy-'nod, consisting of all the suffragans and 'some choice Rectors assembled under the 'Bishop. 4. That further Appeal may be 'made, in case of grievances, to the Provin-'cial Synods, &c.

This is a way of conjoyning *Episcopal* government and *Presbyterial* into one: which might happily content all sober Christians, so as Church-affairs should be managed (to borrow words from the royal pen) neither with tyranny, Popery, nor popularity: neither Bishops ejected, nor Presbyters despised, nor people oppressed: *Whom God hath joyned together, let no man put asunder.* So much of the first Head.

2. For *Publick prayers.* I see no cause to dislike that which is (among the following ceremonies) cited out of Mr. *Calvin*'s Epistle to the Lord Protector, wherein he saith,

I very much approve a certain form of prayer, from which it may not be lawful for the Pastors in their function to depart; for these reasons, that help may be given to the unskilfulnesse of some: that the consent of all the Churches may appear: that the levity and uncertainty of some men alwaies affecting novelties, may be regulated and restrained. Yet neither doth *Calvin* here, nor do any of us deny a grave, modest, discreet and humble use of Ministers gifts, even in publick, the better to fit & excite their own and the peoples affections to the present occasions. But that any mens private & single Abilities should quite justle out the publick forms of prayer, composed by the joynt Abilities and gifts of Godly learned Governours of the Church, this is that we cannot allow of. Neither do we conceive the spirit of prayer to consist so much in utterance of words, which is but a gift of edification, as in stirring up the Graces of faith and humility, and other gifts of sanctification, wherein the very life and soul of prayer consisteth. And certainly he that saith, that short comprehensive prayer (justly called *The Lords prayer*, because he framed it for his Disciples) with an understanding, devout and faithfull heart, prayes very spiritually, very acceptably, and powerfully. Con-

cerning

ming this prayer, I censure it as too yielingly spoken, which is said in the first Letter, as if the words might be laid aside and omitted, the sense being kept: When as, in my opinion, it is an honour to our Saviour, and a good mark of his humble and faithful followers, to keep not the sense onely, but the very form of words which he hath commended: Nor can I see any reason why so many in these times do omit the form, as if that omission were now become a distinctive character, whereby the most godly preachers and most Reformed Christians might be known. But enough of this.

3. As to the Ordination and power of Ministers, that Text (*Tit.* 1. 5.) insisted on in the Dispute (adde *Act.* 14. 23.) plainly shews the *Apostolical practice* of Ordaining Elders in every Church; and in succeeding Ages a succession of Christs Ministers was preserved by the like Ordination, as *Ecclesiastical Records* do abundantly witness. That Churches parochial should be filled with those that set up *a new or no form* of worship, and minister holy things before they have received *holy Orders*, this I think was never heard of in our land, before these our times; and what the consequence will be, we have great cause to fear, even the overthrow of

all

all Religion, and the introducing of Atheism and prophanesse among our people. These words in the late *Mournfull Complaint*, presented to some Parliament men, are to the purpose: *You have placed in many of our Churches, and given the Tithes, and other profits belonging to the cure of soules, to men that refuse to take any such charge upon them, and who are so far from having the affections, or performing the duties of faithfull Pastors to us, that they do professedly disown any such relation, and consequently all the duties thereunto belonging: Hence they neither Baptise nor Catechise our children, nor do they administer the Lords Supper in our Congregations, our sick and feeble persons they visit not, nor own it as a duty incumbent on them to take care for our soules.* These Ministers I conceive, being not Ordained, believe their ministerial power to reach onely to those select persons that are in Covenant with them, and submit to their Church-way, as if the said power were received from the persons that consent thereunto. Thus have we Ministers that are *Preachers* to thousands, and *Ministers* (as themselves say) to some few gathered out of the multitude; the rest of the multitude in the mean time remaining (according to their opinion) almost in the quality of meer Heathens and Infidels: and if they

be not such, this seemeth a way to make them so. For, being not owned as Brethren by the gathered Church, and having good reasons not to come into their communion, they are in many places destitute of divine ordinances, without publick Prayers, Sermons, Sacraments, and in a ready way to loose Religion altogether. But why do they not come to the Preachers placed among them by Authority? Because they believe those Preachers, however settled by the civil power, have not received the sacred Office by lawful Ordination: For we may easily distinguish between the *Office* and the *place* wherein the Office is exercised. Preachers and Ministers are placed, and confirmed in their places by the Magistrate or Civil power, but they receive their ministerial Office, or spiritual function by lawful Ordination, and laying on of the hands of the Presbytery. This is called the Power of Order, derived, not from the Magistrate or Prince, not from the people (they cannot give what they have not) but from Bishops and Presbyters, who also have received it from their Predecessors. The *Ministers, Servants, Officers* and *Embassadors* of Christ, must have their Authority and Commission from Christ, either *immediately*, as the Apostles had, or *mediately* by the hands

of

of Elder *Ministers*, as the lawful Ministers of our time have; nor may any take this honour unto himself, but he that is thus called of God. The people indeed may be said to *Call*, that is, to *invite* and intreate *Ministers* to come unto them, but their *Calling* or *Function* is from God. The Lord of the harvest *sends* in the laborers; the great Shepheard *setteth* Pastors over his flock; the Master of the Family *appointeth* Stewards for his household to dispence unto them the *Mysteries* of God.

4. For the administration of the holy Sacrament, that such as have not received the *power* before mentioned by lawful Ordination, do not administer the Sacrament to all, we will not blame them, because we conceive they have not power of ministring to *any one*; but that they condemn the *lawful Ministers* for ministring unto the people of their *Parishes*, the sacred things which cannot rightly be denied them, this we may complain of. In the above-cited *Mournful Complaint*, among many other *sad* passages, you finde these words: *You permit us not to celebrate the memory of our dying Saviour in the Sacrament of his last Supper, and so deprive our souls of that heavenly food, that our dear Lord hath with so much cost provided for us.*

would after many sad violations, renew our Covenant with Christ, and engage our souls more firmly to him, but you will not permit us. You complain of the loosenesse of our spirits, whilest you withhold the bonds that should knit us faster unto Christ; you complain of our weaknesse in resisting corruptions, whilest you withhold the food whereby we should be strengthened; you complain of scism, strife and division, whilest by you the sacred pledge of Union is detained from us. Surely, I had rather the Church-gatherers should blame the *Minister* for his *indulgence* to the people, than that the people should have cause in this manner to complain of his *severity*; but the golden mean is to be inquired for. And this is discovered in the ensuing Papers; where the Author endeavours on the one side to avoid the *precisenesse* of some, that admit to the holy Table onely some *few* persons chosen out of many hundreds; and the *loosnesse* of some on the other side, who admit hundreds and exclude not some *few*; namely, such as are ignorant and scandalous, such he would have *noted*, kept back and avoided, if after due admonitions they will not be amended. Whosoever shall peruse two of the following Papers, the first enticuled, *A reformed Congregation*. The second, *The Congregation of S.*

will acknowledge the Author to be no favourer of ignorance and ſcandalous living, but one that is ſtudious to advance and increaſe knowledge and piety, and to procure and maintain good Order. The more cauſe have I to note either the want of charity, or want of care in that Writer, who in a certain *Preface* hath ſnatched the Argument out of the Letter *May* 26 and contrary to the Authors minde and the many expreſſions in the Book, put upon him this Theſis, *That the ignorant and ſcandalous muſt be admitted to the Communion*: For it is one thing to adminiſter the Sacrament in a Congregation, *though mixt*, *i.e.* though after your diligence in doing your part, there be a mixture of good and bad, as there will be while men are men; and it is another thing to adminiſter careleſly to all ſorts, without preparation, without obſervation, without ſuſpenſion of ſuch as the Miniſter is aſſured, are uncapable of receiving any benefit thereby. That the fear of a mixture is not reaſon enough to forbear the Sacrament, is (we ſtill believe) evinced by ſome (at leaſt) of thoſe Arguments. How they are perverted by the Repenter, the impartiall Reader will eaſily obſerve, if he pleaſe to compare the places. I will here mention onely the laſt. *As we offer*

the

the Covenant to All, so must we offer the Seal to All, that do outwardly submit to the Covenant. Out of these words the Repeater frames this Argument: *The Covenant must be offered to all; Therefore the Sacrament must be offered to all, even to the ignorant and scandalous*: Leaving out the qualification added to *All* in the Letter; namely, *that outwardly submit to the Covenant*, by which he might if he had pleased, have understood, those *that professe faith and repentance*, and *outwardly* or in the eye of their neighbours, are not rebellious against good counsell and admonition. If profession of faith and repentance, that is, a voluntary subjection to the Gospel be not the proper Quality of a *Receiver*, what is? And when shall Ministers perform their duty of administration, if they must behold first the work of Grace wrought in the *heart* of every Receiver? Let the Minister instruct, exhort, admonish his people; let the people also exhort, and admonish one another, yea let them *separate and gather* as long as they will; yet still there will be a mixture: Perfect purity is reserved for heaven. Labour for purity, labour for perfection we must, but in the way of charity and humility; in the way of peace and order. The defence, not of negligent, but of faithful Ministers in Parish-

Churches was the thing undertaken by this Respondent, who whilest he labored to compose the difference by *private conference*, was unhappily engaged to a kinde of *publick Dispute*, wherein the Reader will quickly finde a great fault, *wandring from the Question*, and he will find as easily where to lay the blame. However, it may pass among the *scuffles* of our time, not the worst. In the *Relation* we know not of any wrong done to the Opponents, with whom the Respondent wisheth no more contention, but what shall pursue *Truth and Peace* with the swiftest foot. For he is not glad to see the divisions of *Protestants* and *Papists*, muchless of *Protestants* among themselves; least of all, of *English Protestants* striving to the ruin of our Mother-Church.

All good men will joyn in Reverend Doctor *Bernard*'s most charitable wish, That such as do consent in substantials for matter of *Doctrine*, would joyn in *Discipline*, and not let private interests and Circumstantials keep them thus far asunder.

I conclude with the words of an honorable and religious person: *This therefore is the best and surest way, because we are all apt to be deceived, to be sincere in our disquisitions, modest in our determinations, charitable in our Censures,*

and

and apt to communicate in things of evident Truth and confessed Holinesse.

Mar. 25.

1657.

Post-

Post-script.

THe *Respondent hath been heavily censur'd for what* he said, *at the end of the Dispute, concerning* Universal Redemption [vide Epist. *Davenantii* ad *Duræum.*] But he saith, *he will change his Opinion, when he shall see the following Paper of that Title solidly answered. Mean while, he hopeth he shall* (by Gods Grace) *patiently endure the loss and displeasure, that in these times attend upon that and other wholesome Doctrines.*